539 776 roles can, however, be seen in the fact that Piaimá is commonly represented as a familiar of the piaches, although hopelessly dangerous to other Indians, and even as teaching the piaches their peculiar arts and spells.

Character and Habits

157 Much of Kamarakoto character is evident from what has already been said, for character is inherent not only in the social culture of a people but also in what they make and use, in what they eat and drink, and in how they talk. Of course Kamarakotos show marked differences in personal character, but it is quite possible to speak also of a tribal norm in this respect. Indeed it was our impression that they are more uniform in character than are most civilized communities, and this is natural because of the almost complete uniformity in their lives, lack of division of labor or differentiation of habits as between different household groups, frequent social contacts with each other, and fairly uniform genetic heritage.

157 171 [197] [264] The Kamarakotos are Caribs and the Caribs have a bad name historically. Many of them were cannibals and they have even given us our word "cannibal."[223] Many Caribs were quarrelsome and warlike, a scourge to their neighbors and a terror to the white invaders. Some of them, notably the Motilones, have not been conquered to this day and still exact a heavy toll of life from those who attempt to travel in their fastnesses. Such a picture is, however, completely 157 and ridiculously false as applied to the Kamarakotos. Their most obvious character traits, as we saw them, are mildness and gaiety. They are happy, affectionate people who seldom quarrel and seldom show the slightest sign of anger or of opposition.

Humor.

157 152 Kamarakotos are anything but dour and silent — they do not belong to what some popular writers in North America call the "ugh" school of Indians. On the contrary, they chatter endlessly and their facile emotions are usually obvious. The common facial expression is a broad smile, and any amusing 157 incident gives rise to gales of loud laughter. They have a keen sense of humor 522 and are constantly joking. Puns are in high favor (I have noted some on previous pages). A few other incidents exemplify the sort of things that the Kamarakotos think are funny (and we shared this opinion). The fact that a flock of chickens included only roosters gave rise to obvious comments, gaily received. When I had been measuring their heads and we were about to set off to visit "Kamarakoto," the enormous stone that is believed to be their petrified ancestor, I was told to be sure to bring my calipers (span about 30 centimeters)

223 [see footnote on pp. 332-33, category 116 – Analyst]
[text continues on p. 263]

539 215. Her name and relationship are unknown. The various narrators agreed that Maichak had no wife at this time, having killed his human wife and abandoned his buzzard wife.

101 539 216. Each of these represents a tribe and the list is given as a roll call of tribes formerly neighbors of the Kamarakotos. Except for Kamarakoto, none of these tribes now exists as such and the names have not been identified. [648] Regarding the Mwerwan (or Mueruán), the Kamarakotos tell of former long and peaceful association with them and of their final decimation and extinction at the time of the great Indian war.

539 [825] 217. A "guardacamino," tabaru in Kamarakoto.

[824] 218. "Tirita," manare.

[825] 219. The great anteater, warem.

[285] 220. The fact that he forthwith makes an akai?, which is definitely more complex basketwork than the press and sieve that he could not make, is one of the inconsistencies that abound in such legends and cannot be held to alter their general trend. The same is true of the fact that in this part of the story the other characters are assumed to know arts that Maichak is later shown teaching them. In part these inconsistencies can also be held to show that the various episodes were originally separate stories and that the general plot here sketched is a later integration.

221. What branch of the Arekunas is not said, except that the narrator was not Taurepán.

[103] 222. Here represented as Auyán-tepúi or a similar mountain — obviously each tribe inserts local details in all these widespread legends. It was considered generally amusing that Maichak and the party that landed on top by plane and walked off are the only persons who have climbed down Auyán-tepúi [823] without climbing up it. Incidentally the Indians never climbed this mountain until shown the way very recently by white explorers and so it figures as being negotiated only by supernatural aid.

171 ● 266 223. That the Caribs, or some of them, were cannibals is a disputed question, as I am well aware. Apparently authoritative statements vary all the way from one that the only instance of cannibalism among these tribes was a case of white men eating Indians to one that all Caribs used human flesh as part of the usual diet. It seems, however, that the judicious reader can hardly

171 escape the clear evidence that many Caribs did eat human flesh and hence, in
● 266 any acceptable definition of the word, were indeed cannibals. It is evident that this was seldom or never a regular item of diet but took place under definite, ritual circumstances, and it is probable that it was never a universal practice common to all the highly diverse Carib tribes. The question is academic here, since the Kamarakotos and their closer allies certainly never eat human flesh now and have no memory or legends of such a practice.

15 224. This and the contrary statement regarding the Indians are supported
114 by the expert opinion of my wife, Dr. Roe, who is a clinical psychologist.

155 225. It would not be proper to expand or to argue these statements here,
171 but it should be added as confirmatory evidence that among allied Indians who
158 have been in close contact with missionaries of various sects there are occasional clearly neurotic tendencies and cases.

364 226. We later saw Taurepanes, under much stronger "civilized" influence,
177 living in dirt such as would not be tolerated by a Kamarakoto.

122 227. Kamarakoto women did our washing during our stay and got it as
296 clean as a laundry would, although with some extra wear. That their own clothing was usually rather dirty may, indeed, have been due in some degree to their spending so much time on ours.

273 228. It seems, moreover, certain that the sexual excesses said to accom-
288 pany Indian drinking bouts among other tribes do not occur here.

202 229. The Kamarakotos use no means of signaling, by drums, fire, or
[101] otherwise. They told me, with evident admiration, that traveling parties of
[484] Arekunas (i.e. any of the Indians closely related to the Kamarakotos but not recognized as belonging to this tribe) communicate advance notice of their number, destination, and time of arrival by setting fires, but that they do not know this art. Travelers confirm the use of fire-signals among allied tribes, although the Kamarakotos may have exaggerated the extent and explicitness of such messages.

171 230. This practice of burning the sabanas is as common in northern
372 Venezuela as it is in Kamarata and is pursued even in Caracas, where it is a
311 source of much annoyance and some real loss and danger. Is it possible that this very unfortunate Venezuelan habit is another heritage from the Indians? In the cattle country it is rationalized by saying that it improves the pasturage (but Pittier has shown that the exact opposite is true) and reduces the number